

# Zion's Herald

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## Zion's Herald.

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## (EDITORIAL.)

The Hawaiian trouble has called to Honolulu naval ships from nearly every fleet cruising in the Pacific. Germany, England, and France (probably) are already represented there. Our own interests are not neglected. The U. S. Steamers "Junkal" and "Adams" were dispatched at the first tidings of disturbance, and an additional force of six marines has been ordered to the latter ship from Mare Island, to be sent for shore duty if required. It is hardly probable that either France or England will depart from their agreement to preserve the neutrality of these islands. Germany, of course, would dare not interfere without their consent. The presence of these war-ships will check any attempt, by the Chinese or other aggrieved parties, to settle their grievances by an appeal to force. The royal soot, who is responsible for all this disturbance, will be required to satisfy the conflicting claims which are held against him; and if permitted to rule any longer, will learn a much-needed lesson.

Rapid mobilization is regarded by modern strategists as one of the keys to military success. Wars will be decided in the future, not by the size or resources of a nation, but by the facility with which its troops can be changed from a peace to a war basis, and concentrated upon the weak points of an enemy's defenses. The railroad, therefore, is an important factor in military operations; and there is, perhaps, no country in Europe which has shown a livelier appreciation of this fact than Russia. By the building of the Trans-Siberian road she has practically acquired the control of Central Asia; and by means of the projected railway which is to connect St. Petersburg with the Pacific, she will be in a condition, within four or five years, to annex Korea, or, at least, to wrest from that feebly dependent additional and much-needed harbors for naval depots. Her solitary Siberian port of Vladivostok is closed by ice and practically useless in the winter, but Fusani and Chendu are open all the year round, and have plenty of water. Thus, without striking a blow, by simply building a railroad Russia can menace China and Japan, and make the English tremble for their unprotected and unfortunate Hong Kong.

By the new postal treaty with Mexico, important advantages are secured for both countries. For instance, it has heretofore been difficult to send merchandise in small quantities across the border, owing to defects in the Mexican customs laws, which provide for wholesale rather than retail importation. All such merchandise can now be transmitted by mail, the duty being payable on delivery. At present one-half-dime-on-a-dollar is charged on packages, and the rest is unclaimed in Mexico. The Mexican government and the Mexican post office are to be responsible for all printed and Canada and

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France and Russia were over-hasty in refusing to ratify the Anglo-Turkish convention. England was simply keeping the pledge she made when she sent her forces under Lord Wolseley to assist Turkey in whipping Arabi Bey. She informed the powers then that she entered Egypt as a pacifier, and would retire as soon as the interests of order permitted. She has remained over-long, it is true; and the terms she now offers— to evacuate Egypt within three years; to surrender, at the end of five years, the right to appoint the officers of the Egyptian army; to reserve for herself the charge of sending troops into Egypt, in case of disturbance, without consulting the Porte, and no doubt exasperating The Sultan, as usual, temporizes—begs for delay. France and Russia promptly refuse to ratify the convention. That, of course, closes negotiations for the present. England, having offered to redeem her pledge, and meeting with refusal, can now make her protectorate over Egypt permanent, if she pleases.

OUR POSTAL CARD SYMPOSIUM.

VI.

My Dear Friend: Your "Symposium" idea has been delightful to your many readers, and the one on making Sundays pleasant and profitable will be none the less so. I respond to your request with delight. My only difficulty is to keep within limits.

Very sincerely yours,

Julia L. McGraw.

A mother's ingenuity knows no higher delight, no nobler task, than in devising plans to make Sunday a day of pure delight. Children are great imitators, where the grown folk enjoy the public ministrations, the little ones are apt to be of like mind. But the long hours at home—what of them? A device which

shadow of Bucksport Seminary, we receive the following:

Mr. Editor: Allow me to say that in our household Sunday is not a time of "weariness or tameness." Besides the time given to the regular services at church, the hours are too few for us. Books are our greatest and unfailing source of amusement. My little folks are never weary of listening while I read; and when we have the books of Mrs. Charles, Hester Stretton, and many others equally as good, there is no lack of healthful, invigorating moral food. We have found exceedingly profitable and diverting a series of little paper-covered books called "Curious and Useful Questions on the Bible," published by Carlton & Porter, more than twenty-five years ago. I hope they are not out of print. Bible characters for others to guess, is another pleasant way of spending a Sunday hour.

Bucksport, June 29.

L. F. C.

has greatly delighted a busy trio between the ages of five and ten, is the crayoning of Sunday-school and missionary papers. A certain drawer in "mother's desk" is their "Sunday drawer," where are kept all the materials. The crayons are in cases of six—A. W. Faber's "Wax Crayons," which do not rub off. When the crayoning is very well done, they graduate to their illustrated Sunday books, and use water colors. Thus the texts and pictures are beautified, and the mother has had many chances at seed-sowing and the children's love of the beautiful and good greatly developed. Never a sweater compliment did I receive than the unconscious one given by one of the children who on a recent Sunday morning said, "Oh, it's Sunday! I'm glad. Sunday's the nicest day of all!" Out of many devices, to us, this one has yielded best results. The papers are gathered, bound, and sent to less fortunate little folks.

J. L. McG.

From Western Massachusetts comes

the following:

Greenfield, Mass., June 3, 1887.

MR. EDITOR: You ask me "How to Make Sunday Pleasant and Profitable in the Home Circle." My whole secret is in preparing for it. 1. Prepare some extra "goodies" to eat—a cold chicken, a frosted pudding, or a lobster salad. This may be done Saturday. 2. Have ready a good Sunday story to tell or read the children after dinner. 3. Have some favorite hymns selected to sing in that quiet twilight hour before the evening meeting. These three things help to make our Sundays pleasant.

A MINISTER'S WIFE.

A Vermont pastor's wife writes:

Mr. Editor: I write from experience in our own family, when I say that, with the use of right means, the Sabbath day may be made to the children a day of delight, of holy joy. Let them fully understand on Saturday evening that all the playthings of the week are to be laid aside until Monday morning. Then the parents should furnish books with Bible stories and pictures. The most beautiful stories to be found are in the Bible. When too young to read, the time spent in reading and helping them interest is well spent in vain. In these times, when so much is illustrated, the work must be most delightful.

Mrs. W. D. MALCOM.

Milton, Vermont.

From the wife of a Maine pastor come the following detailed and valuable suggestions:

Set apart an hour of the Sabbath to be known as the "Children's Hour." Take the older children into confidence, and secure their enthusiastic co-operation in plans of entertainment for this hour. At the appointed time, take the children into the most attractive room in the house, made more so than usual for these Sunday occasions by flowers, evergreen wreaths, crosses, stars, crowns, or anything the children can gather or make during the week or upon Saturday especially.

Open the "Children's Hour" with a well-prepared Bible service, in connection with the Sunday-school lessons or not, as judged best.

Part of the service may consist of questions upon slips of paper, from each to each member of the family—the lesson to be given out the week before. Be sure and provide each child, old enough to read well, with a reference Bible. While searching for answers to these questions, other verbal ones will occur to each, and a free conversational study will follow.

Mrs. E. BALDWIN.

From a Newport (R. I.) correspondent, who thinks "postal cards very small for so broad a theme":

I am just now having so much "experience" in relieving all days of their "weariness" to a dear little two-year-old who is shut away in a dark room from the sweet spring days, that I feel as if I had not a single idea outside of measles and vaccination.

Please give to some other woman my opportunity of speaking through the columns of ZION'S HERALD, and allow me to be one of the home-keepers who shall read and be instructed thereby. Most respectfully,

HELEN STEELE FISKE.

Chilcott, R. I.

The brief, deprecatory note which accompanied the following—"On the whole, I do not believe writing for the press is in my line"—caused a smile.

One law must be deeply graven in the very heart of home, viz., the Sabbath must be kept holy. "Keep my Sabbath," is no human law. But the testis used in bringing all the inmates of home to the line of this law, differ widely as to the temperaments that constitute individuality. First of all, do firmly spoken, and not a fretful don't, must be that parent's watchword who would have any day glide smoothly by. Do this wins a hundred times what do not do that quells once.

I am the boy heading the wrong way? Then father or mother must think readily what will attract him in the right direction, and call his attention to it. The children of this generation are not of the stuff to be turned right about face without some inducement. Have they wrong tendencies? They must be eliminated by substitution. Here, then, is the gift of the whole matter in my home. I must know my children in desire, taste, and tendency. I must have definite understanding as to what it means to keep holy. I must direct firmly, wisely, kindly, each to contribute a part in such entertainment as tasks with the sanctity of the day. The mischief is mostly done, so far as my observation goes, in the habit of parents, mothers more especially, of setting the Sabbath apart for self, and allowing children to do the same. But somebody says, you plan a day of tasks, and not of rest. Very well. The mother who separates herself from her children on Sunday in their early years, takes now the rest she should postpone for the Sabbath to come, when she shall have changed the gold for silver in her hair.

J. S. M.

Bristol, N. H.

From one who writes: "I am glad to contribute to so enjoyable a part of your paper as the symposium has been."

After the children return from church and Sunday-school, considerable time may be employed in reading: (1) Bible stories as found in the Scriptures, not paraphrases; (2) Stories from our church periodicals. Always give the name of the paper, that the children may learn to enjoy our religious papers. My little ones have received many useful lessons from the stories in ZION'S HERALD. The grass grows and the lambs play on Sunday as well as other days. Some quiet physical exercise must be planned for growing children. If parents and older brothers and sisters remember the Golden Rule, and try to make the children happy, "holy time" may be made a delight to both young and old.

Mrs. PHEBE STONE BEEMAN.

Barre, Vt.

From one who writes: "I am glad to contribute to so enjoyable a part of your paper as the symposium has been."

Sunday can be made pleasant and profitable in the home circle by making it what one little child called it—"a living day." Give special attention to the children. Accompany them to church and Sunday-school; then impress upon their memory in the home, by apt illustrations and by agreeable questioning, the topics which they have studied, or to which they have listened. Have the home generally supplied with good books, good papers and good music. Read to the little folks and to the aged ones. Make much of the song service of the home. Teach a proper observance of the Sabbath by example as well as by precept. Wish the household to a harmony with the Author of the day, then will the day become a perpetual delight. Show a loving interest in each other's interests.

Mrs. N. H. KNOX.

Littleton, N. H.

We publish both the contribution and accompanying letter from the wife of the Meriden (Conn.) pastor—formerly a missionary in India.

A New Hampshire pastor's wife contributes the following:

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Mrs. N. H. KNOX.

Meriden, Conn., May 30, 1887.

Dr. PRICE: Your "Symposium" idea has been delightful to your many

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I respond to your request with delight. My only difficulty is to keep within limits.

Very sincerely yours,

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with voice and pen, in addition to home duties—sends the following:

The first and most essential thing is that every member have the "principle" within that Sunday is a day to be kept holy; then with church services, suitable reading, singing and conversation, all will find it pleasant and profitable. But supposing there are children who are restless as the waves of the ocean? Speaking to scores of children nearly every week, I find all interested in stories. Those in the Bible, and others which will lead their minds to pure and noble things, and make them more careful to remember the Sabbath a delight in the family circle," is an interesting question to me, and I answer your questions as follows:

1. First by preparing for the Sabbath some delicacy, that the children may look forward with pleasure to that day.

2. By providing neat and tasteful attire, I suggest to Mainaine pastor's wife:

South Berwick, June 20, 1887.

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DEAR DR.

## Miscellaneous.

IS WILLIAM TAYLOR A BISHOP OF THE METHODIST EPISCOPAL CHURCH?

BY REV. D. SHERMAN, D. D.

[Read at the Preachers' Meeting of Springfield District, June 15, 1887, and published by request.]

To many members of the Methodist Episcopal Church, and especially to some of the officiary and inside managers in the General Conference, the election in 1884 of William Taylor to the episcopal office was a revelation, a surprise, a bomb-shell bursting in the headquarters of the ecclesiastical camp. The explosion startled official propriety. At so strange an occurrence, some sprang to their feet in alarm; others closed their eyes, trying to persuade themselves that nothing had happened, or, at most, that so simple a precaution would ward off all danger; others, mustering fresh courage, marched up bravely to stamp out the saucy explosive. The stamping out, however, has not proved either a very comfortable or successful occupation; for each straggle fragment seems to be, as it were, a kernel of giant powder charged with amazing percussive force.

It is not strange that, amid the confusion, dust, and smoke, many should fail to understand just what had happened. What is the significance of the General Conference action? Did it make William Taylor a veritable bishop, or only the semblance of a bishop, or the fragment of one? Is he a bishop in name only, a mere piece of sounding brass, a tinkling cymbal, or is he one in deed and truth, in power, in the Holy Ghost, and in much assurance?

On this question there are two views. On one side, men like Dr. Reid reduce the episcopal prerogative of William Taylor nearly to zero. However honored and glorious as a man, a citizen, a minister, he is an inferior bishop, a sort of diocesan bishop, or rather missionary superintendent. He is peculiar, a bishop by himself, or apart from the episcopal board. On the other side are thoughtful men, competent to consider and judge in the matter, who hold William Taylor to be as veritably a bishop as any member of the board. Amid this confusion of tongues and conflict of claims, who shall resolve the doubt and give us the true view?

The answer to the questions raised in this discussion lies in a nutshell. According to the book there are certain marks, or infallible signs, by which a Methodist bishop may be known. Whoever bears these marks or characteristics is a genuine bishop, according to the order of our church; whoever lacks them, is not a bishop. What are these vital and indispensable attributes of a Methodist bishop, and how far do they belong to William Taylor?

Of these essential characteristics of a Methodist bishop, there are several groups or classes, as —

I. The generic, or those relating to the origin of the office and the selection of the incumbent. They may be reduced to three items, viz.: —

(1). A bishop must be chosen from the body of elders.

(2). He must be elected by his peers in General Conference assembled.

"But the General Conference may authorize the election of a missionary bishop in the interim of the General Conference" on the legal maxim, *Qui facit per alium fact per se.*

(3). He must be consecrated according to the Ritus by the laying on of the hands of three bishops.

II. Functional, or those relating to the duties of the office. The duties of a bishop are executive and supervisory. He is to preside in Conferences; to form the districts; to fix the appointments of the preachers; to consecrate bishops and ordain deacons and elders; and travel through the connection at large.

III. Connectional, or those marking his relation to the ecclesiastical machinery of the body. So far from being independent, a Methodist bishop is an integral part of a wide and extended economy, in which the episcopate, comprising many individuals, is a unit. We have many bishops, but their executive authority centres in a common reservoir of power whose streams of influence flow forth to every part of the church. This undivided episcopate forms a general superintendency. No one bishop can be in every place; but his authority extends through the whole church. The voice of one is the voice of all. Bishop Walden alone administered in the New England Conference this year; but he bore with him the authority of the entire board.

IV. The temporal, or those relating to the duration of the office. The duties of a bishop are executive and supervisory. He is to preside in Conferences; to form the districts; to fix the appointments of the preachers; to consecrate bishops and ordain deacons and elders; and travel through the connection at large.

Such are the essential characteristics of a Methodist bishop. With them, a man is a genuine and full bishop; without them, he can be no bishop at all. And, if this view be correct, William Taylor is as genuine a bishop as Bishop Bowman or Bishop Harris; for in him we find these infallible signs of a bishop. He was taken from his high position by his peers, and consecrated as the Discipline directs. He is required to perform the same classes of duties as the other bishops; forms a part of the undivided episcopate for the supervision of the church, and, like his associates, holds his office for life, or during good behavior. It, with these qualifications, William Taylor is not a bishop, no member of the episcopal board is a bishop. If passing through all the motions which have made other men bishops has not made William Taylor one, we know of no other ecclesiastical acts which could help his case.

In general this view will be conceded as correct. Exceptions may be taken at two or three points. In his ordination the Bishops are said to have added the phrase to the printed formula, "a missionary bishop, for Africa." If the bishops extenuated the phrase, they did so without authority, and should be admonished to "keep, not 'mend,' in all the departments where I can, a

the Discipline. The variation, however, in no way invalidates the ordination of William Taylor; he is a bishop according to the printed and authorized form. For, in Methodist law, it is an acknowledged principle that no preacher or member shall suffer damage through the blunders, neglect or ignorance of administrators. If, in ordaining a preacher, a bishop should omit the ordaining clause, the candidate would suffer no harm; he would be accounted a deacon or elder, as the case might be, according to the book. So in the case of Wm. Taylor, the extemporized phrase would have no legal significance.

Dr. Reid tells us that "we have but two kinds of bishops." In essential attributes and properties there is but one kind; "the missionary bishop" differs from "the bishop" only in the accident of limitation in his field of labor. The missionary bishop is, first of all, a bishop; the accident cannot abide without the essential substratum in which the accident inheres. If William Taylor is not an actual and full bishop, he cannot be a missionary bishop. The branch cannot exist without the root; the limitation cannot exist without the reality to be limited. Such accidental and adventitious differences touch not the essential nature of the office. Take an illustration. We have local and traveling elders. The local elder is first of all an elder; being an elder, he becomes a local elder by having his field limited. In the nature of their office, they are alike. If the local elder should wish to become a traveling elder, he would not be elected and ordained again; the Conference would simply remove his limitation by admitting him to the traveling connection. We have something analogous in the case of William Taylor. He is as really a bishop as any who bear the title; he differs from the others only in his field. If the next General Conference should conclude to open him to the wider field of the entire church, it would not elect and ordain him again; it would simply remove the restriction, which implies, of course, that he is a bishop already. If not already a bishop, it would have to re-elect and ordain him in order to secure a real bishop.

[Concluded next week.]

There are days in our lives when our hearts are filled with utter confusion and pain. And into the darkness of heavy hearts Comes naught but the fall of rain; And the days of our lives stretch onward In tangled mass of threads; And our God has forgotten and stoops not toward

The sad and bowed-down heads Of His children helplessly calling, calling.

Hush! did I say forgotten? Does the Father ever forget? The web of our lives shall stretch onward In perfect beauty while yet Some bright and kindly light foots the treadle, And Hope lifts her beautiful eye.

For God's finger smooths out the tangles, And lo! afloat in the skies Is the sun still cheerfully shining, shining.

— N. Y. Observer.

## THE HALF-HOLIDAY MOVEMENT.

BY REV. JAMES TEAMES.

## IV.

## OBJECTIONS ANSWERED.

There are two chief objections with which the plea for the Saturday half-holiday is not unfrequently met.

1. The first is, that the opportunity will be abused. Of course a holiday — like every other good — may be abused. But experience does not furnish evidence in support of the objection.

A writer in "Friends in Council" shrewdly says: "No doubt hard work is a great police agent. If every body were worked from morning till night, and then carefully locked up, the register of crimes might be greatly diminished. But what would become of human nature? Where would be the room for growth in such a system of things?"

But let us receive testimony. Mr. Geo. Hitchcock said long since: "I consider the young men, as a body, are marvelously improved. I trace this improvement in the character of our young men, under God, to the opportunity which has of late years been given them for moral and intellectual culture." He goes on to speak of more general attendance of young men at public worship, at lectures, and meetings of the Young Men's Christian Association. He refers to the period when late business hours were universal; when young men of this class were seldom induced to attend church; when the young men in his own warehouse were wont to come home intoxicated, more particularly on Sunday night. Now, such a case rarely, if ever, occurs. "Under the old system they took no kind of interest in their employer's welfare, but were thoroughly reckless in reference thereto." The owners of great iron-works near Sheffield say that since the adoption of the Saturday half-holiday "the workmen are more orderly, sober, and attentive to their work."

The good Earl of Shaftesbury remarked that the effect of the Ten Hours Act "completely substantiates everything we can now urge in favor of the half-holiday." The Act operated upon less than half a million of individuals engaged in the great mills and factories; and, says the Earl, "I believe you will hardly find, upon the most minute inquiry, that in any instance the hours so conceded to the laboring men were misused."

Thirty years ago Sir Samuel Morton Peto stated in Exeter Hall that he had known the industrial classes intimately for thirty years, and added: "I am happy to bear my testimony that the whole of the industrial classes of this country, so far as I know them, would not only use the opportunity we are anxious to give them, but would, in the greatest possible degree, benefit by it. I have in the employment of the firm with which I am connected, given, in all the departments where I can, a

Saturday half-holiday, and I am bound to say that the greatest advantage has been taken of this for moral improvement and for healthful recreation."

The theory concerning the abuse of leisure, if it means anything, says Lord Derby, "means this, that freedom is a mistake, and servitude would be an advantage. It is the language — I can liken it to nothing else — of a slaveholder, who works his negroes all day, and locks them up all night."

2. The second objection to the half-holiday is, that such an arrangement would prove injurious to employers and to trade. Experience demonstrates the fallacy of this idea, and furnishes proof that the result is precisely the opposite of that predicted. The firm of Spottiswoodes testify that the same amount of work is done in the five and a half days as was done in the full six. "The secret of it is that a less amount of time is wasted. Everybody went to work, especially on Saturday, with very great eagerness." Price's Patent Candle Company more than twenty-five years ago issued a printed document, from which I make an extract: "We are going to pay each one of a certain number of our people wages for 3,110 hours in each future year, as we have in each past year; but we are going to make them work in future only 3,000 hours for their pay of \$3,110; and we assert that out of these 3,000 hours' work, done in the spirit in which it will be done, we shall get more value out of the 3,110 hours in the ordinary spirit. . . . If the question were asked, 'What would be the money difference between 3,110 and 3,000 hours for the whole of those to whom you propose to give the holiday, supposing the speed and quality to be alike in the two cases?' the answer would be, 'About £1,200 (\$6,000).' But let the real question be asked, 'What is the difference between 3,000 hours of such labor as you will have, and 3,110 hours' ordinary labor?' and our answer would be, 'Some hundred pounds, but we cannot tell how many, in favor of the smaller number, so that we should prefer it to the other at the same price.'"

This is the tenor of all the testimonies which have come under our notice. It might also be successfully argued that the employer derives personal benefit from the extended reprieve from care and labor which the half-holiday grants to him in common with the employed. One at the head of a large concern distinctly says: "My opinion is, that the employers want it more than the employed; we have not only physical labor, but we have superadded much mental anxiety and toil. . . . I have no hesitation in affirming that more business would be done in the five and a half days than during the six." The words of one who afterwards became Lord Chancellor of England may fitly close and summarize the numerous testimonies we have adduced: "Those who do not give to the classes or persons dependent upon them legitimate opportunities for the natural enjoyment of innocent and laudable recreation, and for the pursuit of intellectual improvement during the week — all who throw impediments in the way of the working-classes, or refuse to consider how they may afford them leisure for the indulgence of what is not only a natural but a reasonable desire and yearning — may be said to lie under the imputation of tempting them to seek the same or less worthy pleasures, and the same or less intellectual pursuits, upon the only day which they can call their own."

As to the suggestion that the liquor business may possibly profit by an extension of the workman's hours of leisure, our reply is that we are most anxious to include the saloon-keeper and his assistants in the benevolent operation of the Saturday half-holiday. Indeed, so impressed are we with the perils and miseries of the liquor-seller's position, that we have labored and shall continue to labor to apply an early closing movement to his business, so thorough and comprehensive that the time for the opening of the bar shall never arrive, and the saloon-keeper enjoy perpetual holiday.

Jesus Christ still stands in the midst of us to-day — the open book of the Father's will in His hands — and Himself the Expositor and Exemplar of the divine truth. To-day and ever the words He read so long since in the Galilean synagogue thrill our hearts. The prophetic utterance, whose resolution into present facts the Saviour declared that Sabbath morning long ago, practical truth to-day: "This day is this Scripture fulfilled in your ears." And as the Christ, in the spreading triumphs of His gospel-word, and the winning witness of His followers, thus stands before the world, more clearly than ever does Christianity assert its mission and proclaim its truth.

In the evening Rev. L. P. Frost read a history of the church, which more than met the highest expectations. It was published in full as a supplement by the daily papers and is soon to be issued in pamphlet form. Among other things he said: —

"On the 6th of October, 1791, Jesse Lee, of Precious memory, preached the first Methodist sermon in Needham, and there laid the foundation of what was known as the old Needham circuit, comprising the towns of Needham, Natick, Weston, Newton, Wayland, Waltham, and perhaps some others. The quaint old church, first built for the society in Needham, is still standing and used for a dwelling-house, though removed from the premises of the society. The pastor of the church, Rev. Mr. Harriet W. Kittridge — and two granddaughters — Mrs. Ellen Almy and Mrs. Alice Warren — being among the number. Nor can we speak of the address in the afternoon on "Fifty Years of Methodism in New England," by Dr. K. Peirce. Every society in New England should arrange to hear this address, and to have it on the Sabbath, when all the congregation can be present to hear it.

The services closed on Thursday evening with a sermon by Rev. W. N. Brobeck, pastor of Tremont St. Church, Boston, on "The Danger of the Church Conforming to the World." It was well presented. All the exercises were helpful to the church.

In the Sydney (Australia) Light-house is the largest electric light in the world. It has a power of 180,000 candles, and may be seen from ships fifty miles out at sea. The next largest is in the Palais d'Industrie, and has a power of 150,000 candles. The largest light in America is 24,000-candle power. It is at San Jose, Cal. — *Electrical Review.*

guide even unto death." The distinguishing characteristics of the denomination, its past successes, its rapid growth, and its present power, were set forth. The audience completely filled the church. In the Sunday-school which followed, 423 persons were present, the largest number in the fifty years.

On Tuesday evening Dr. Chadbourne, the presiding elder, conducted a love-feast. By his side in the altar sat Rev. H. C. Dunham, the first pastor (1837), Rev. E. A. Manning, during whose pastorate the church was rebuilt (1838-60), and Rev. N. J. Merrill (1862). Dr. Chadbourne, in opening the meeting, spoke of the witness of the Spirit and its relation to a joyous Christian life. Rev. Mr. Dunham told how he came into this experience fifty-five years ago, and gave an account of the first love-feast held by the church. Rev. Mr. Merrill told how he came into this experience fifty-four years ago, and he was still rejoicing in the Christian consciousness. Rev. Mr. Manning said he had no conception before his conversion of the happiness of a Christian. Rev. L. P. Frost followed with glowing words relating to his own long connection with the church — forty-six years. The vestry was filled, and 116 persons testified of God's saving power. The table used was the original table of the Unitarian society, which belonged to the church when the Methodists bought it. This was given for breakfast, an hour at noon for dinner, and then the mill wheels turned till seven and a half o'clock at night. What think ye of this who find a short time too long to come to church, and murmur because there is not a church at each door?

"In the spring of 1837 it was proposed to have constant preaching in Waltham, and four ladies offered to be responsible for the rent of a hall. This brings to the real object of the address, the Waltham Church. What is now Good Templars Hall over the store of W. W. Clark & Son was secured at a rental of forty dollars per month, and Z. B. C. Dunham, now Howard C. Dunham, was engaged as a preacher. That was a memorable Sabbath morning, March 6, 1837, when good Aunt Betsey Sanderson and another volunteer sister entered the hall, swept and dusted it while Dr. Kittridge and his son built the first fire, and brought to a remarkable degree of civilization a nation of cannibal Indians in British Columbia, on the Pacific coast. His courage, faith and success have only been paralleled by the early missionaries among the Fijians. This wonderful resurrection of a race from shocking barbarism to an intelligent and peaceful Christian life, has been perplexed by later years by the efforts of the Church of England Missionary Society attempting to force upon the natives, against the protestations of Mr. Duncan, certain elaborate rites and ceremonies of the church, for which he clearly shows, they are not yet prepared. Mr. Duncan is now in this country, seeking to negotiate with our government for a district of territory in Alaska, whither his Indians may remove, and thus be delivered from the impositions of the Church, which are sustained by the authorities of the Dominion. The book is an intensely interesting record of social and spiritual progress, a valuable contribution by the author.

**THE STORY OF METLAKAHTLA,** by Henry S. Welcome. Illustrated, 12mo, \$1.50. This is a unique book, facing the most delicate and difficult duty which presents owe to their belligerent and fierce, and facing it fairly and firmly and reverently. The author — evidently a pure-minded and capable woman — believes that ignorance is the mother of wide-spread evil, and therefore states facts as they are, using cuts which are generally confined to medical works. Opinions will differ as to the propriety of this heroic treatment of a confessedly perplexing question, but no one who reads the book will accuse the writer of ministering to prurient and impudent readers. We believe the book to be wholesome — a treatise on disease and its cure, and upon intoxicants, by a Swedenborgian, published by the author.

**DRONES & HONEY,** by Sophie May. Boston: Lee & Shepard. 12mo, \$1.50. This charming writer of this volume shows herself to be as successful with books for adults as for children. The sharp portraiture of character and society, the frank and forcible conversations, the same ease and beauty of style, are the characteristics of the present volume. It is an eminently religious and wholesome story, bearing its impressive moral in its record of the incidents it pictures and the social life it represents.

**PROBLEMS IN PHYSIOLOGY,** by Mrs. E. Shepherd. Illustrated, 12mo, \$1.50. This is a unique book, facing the most delicate and difficult duty which presents owe to their belligerent and fierce, and facing it fairly and firmly and reverently. The author — evidently a pure-minded and capable woman — believes that ignorance is the mother of wide-spread evil, and therefore states facts as they are, using cuts which are generally confined to medical works. Opinions will differ as to the propriety of this heroic treatment of a confessedly perplexing question, but no one who reads the book will accuse the writer of ministering to prurient and impudent readers. We believe the book to be wholesome — a treatise on disease and its cure, and upon intoxicants, by a Swedenborgian, published by the author.

**NEW MUSIC,** — Trifet's "Monthly Library of Music," a magazine of vocal and instrumental music, contains: Ab' Me Not; The Bridge; Donald Blain; The Fir Tree and the Palm; If; Larboard Watch; My Love is a Kitten; Vanity; Adrienne; The Co. Boston, \$1.00. We have in this treatise both pure and applied logic, and a short work on the definiteness and method of Theoretical and Practical Philosophy and the Philosophy of Religion.

**D. APPLETON & CO. PUBLISH PRINCIPLES OF EDUCATION PRACTICALLY APPLIED,** by J. M. Greenwood, A. M. 12mo. This is an eminently practical treatise, proceeding on scientific principles, and adapting instruction to the gradually opening mind of the pupil. Methods of school management, modes of conducting recitations, art of questioning, and the methods of instruction in the different branches of common school study, are clearly portrayed, with illustrations. It is a particularly interesting record of a teacher's life and character.

**PROBLEMS IN LOGIC AND ENCYCLOPEDIA OF PHILOSOPHY,** by Leroy, Kansas City. \$1.00. We have in this treatise both pure and applied logic, and a short work on the definiteness and method of Theoretical and Practical Philosophy and the Philosophy of Religion.

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**CASSELL & CO. PUBLISH IN THEIR NATIONAL LIBRARY MURDER AS A FIRE ART, AND THE ENGLISH MAIL-COACH,** by Thomas De Quincey; NATURAL HISTORY OF SELBORNE, by Rev. G. White, A. M., Vol. II.; TRIPS TO THE MOON, by Lucian; PLUTARCH'S LIVES OF CATE THE YOUNGER AGIS, CLEOMENES AND THE GRACCHI. Each 10 cents.

**CRANSTON & STOWE, CINCINNATI,** publish, in a neat little manual, **SCRIPTURE LESSONS FOR RESPONSIVE READING IN RELIGIOUS SERVICES.** Pocket size, 30 cents. These readings are upon topics, and the selections are not confined to the Psalms. We are pleased with the collection. It is adapted both to the public service and to the Sunday-school. It contains, also, our Articles of Religion and the Ritual for the ordinances.

**THE SUNNY SIDE OF SHADOW;**

## The Sunday School.

## THIRD QUARTER. LESSON III.

Sunday, July 17.

Matt. 3: 1-12.

By Rev. W. O. HOLWAY, U. S. N.

## JOHN THE BAPTIST.

## I. Preliminary.

L GOLDEN TEXT: "Bring forth therefore fruits meet for repentance" (Matt. 3: 8).

5 DATE: A.D. 26.

3 PLACE: At the ford of the Jordan, in the wilderness of Judea.

4 PARALLEL PASSAGES: Mark 1: 1-8; Luke 3: 1-19; John 1: 18-28.

4 CONNECTION: During the thirty years' interval between this lesson and the last, only one event in the life of Jesus is recorded—His visit to Jerusalem at the age of twelve (Luke 2: 42-52). These years were doubtless spent for the most part in the obscure and humble toil of a village workshop. Maximus had died, and important changes had occurred in the political world. Tiberius had been emperor for nearly four years. Archelaus had been banished, and Judas was ruled by Roman procurators. Pontius Pilate holding the office at the time.

## HOME READINGS.

Monday. Jesus and John the Baptist; Matt. 3: 1-12.

Tuesday. The Baptist foretold; Mal. 4: 1-6.

Wednesday. The Baptist announced; Luke 1: 5-23.

Thursday. The Baptist named; Luke 1: 59-60.

Friday. The Baptist's preaching; Luke 3: 1-18.

Saturday. The Baptist's testimony; John 1: 19-36.

Sunday. The Baptist's death; Matt. 14: 1-12.

## II. Introductory.

It was in the summer, probably, of A.D. 26, that a voice was heard in the Julian wilderness, at the fords of the Jordan, whose vibrations soon reached to Jerusalem, and even to distant Galilee.

The new prophet was John the Baptist and his fervent preaching of repentence and the kingdom of heaven in those remote wilds caused him to be recognized by the Evangelist as the one who fulfilled Isaiah's unexhausted prophecy: "The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight." All

Judas poured forth to hear him, and his uncompromising earnestness of his dress and life, produced such an impression that multitudes confessed their sins, and were baptized by him "unto repentence." Never was preacher more fearless. For the self-righteous Pharisee and cultured but infidel Sadducee, he had no soft words. Addressing them as a brood of "vipers," he bade them prove the genuineness of their repentence by appropriate "fruits"; assured them that their trust in their descent from Abraham was worthless, God being able "to raise up children unto Abraham" from the very stones of the beach; warned them that the "axe" of the divine judgment was even now lying ready to hew down and turn to the unfruitful trees; informed them that while he baptized with water, a mighty One was coming, too grand and noble for him to be his sandal-bearer even, whose baptism would be "with the Holy Ghost and with fire;" who would winnow His grain, and "gather" the good, but "burn up the chaff with unquenchable fire."

III. Expository.

1. In those days—not the days of Herod the first, but a generation later, came (R. V., "concerned"—) John the Baptist—the son of Zechariah and Elizabeth, and related to Jesus—mother and Mary being cousins. For the remarkable circumstances connected with his birth, see Luke 1. His early life was passed in the solitude of the Jordanian wilderness, and his surname of "the Baptist" was derived from the distinctive name of his ministry. He was a Nazarite from his nativity (Num. 6). At about the age of thirty he emerged from the wilderness, preached with great stress the doctrine of repentence as the preparation for the coming of the Messiah, proclaimed Jesus as the Lamb of God, and baptized Him, and his ministry of about a year's duration was immediately by Herod Antipas and put to death. Preaching—proclaiming truth of both present and future significance, and urging conformity of life. Wilderness of Judea—the rugged, desolate region, lying on both sides of the Jordan, and extending the western shores of the Dead Sea. It was thinly settled, and haunted by robbers.

2. Repent—that sorrow for sins, confession of them, and turning to a better life, which are comprehended in that "change of heart," which the original "repent" here means. This preaching was especially adapted to the Jewish nation at this time, for, according to Josephus, "before there had been an age so fruitful in wickedness." A deep and radical reformation was needed to prepare the people for the Messiah.

The axe against Israel was the Roman host, and many such axes has God wielded, age after age. Every judgment is an axe. Pestilence is God's axe; famine is God's axe; adversity is God's axe. There is a great difference between the axe and the pruning-knife; yet some of God's judgments are both in an axe to the ungodly, a pruning-knife to the saint. It is God's axe, not man's; its edge is sharp; it is heavy; it will do its work well (II. Cor. 11: 22).

3. For this—John draws the contrast clearly between himself and his baptism with water, and the Coming One with His baptism of fire and the Holy Spirit. With water—in water, either by immersion, pouring, or sprinkling. Whole shoes—sandals fastened with straps or thongs. No office could indicate profounder abasement than that of carrying the sandals for a master; it was reserved for the lowest slaves, and yet John professed himself unworthy to do even this for Him whom he was heralding. The Jews say: "All services which a servant does for a master, a disciple does for his master except unloading his shoes." Holy Ghost and with fire—fulfilled at Pentecost.

4. Indeed—John draws the contrast clearly between himself and his baptism with water, and the Coming One with His baptism of fire and the Holy Spirit.

An Isr'l of Our Englishman on foreign's inheritance about Children's names; "What to name?" 739-741 Broad-

July has a photo-

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and Her Engravings.

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## CONTENTS.

## Original Articles.

**EDITORIAL.** The Postal Card Symposium.—New York Letter.—Can I Go to Europe? 200  
Is William Taylor a Bishop of the Methodist Episcopal Church?—The Half-holiday Movement.—Methodist Jubilee in Waltham. OUR BOOK TABLE. Periodicals and Pamphlets.

**The Sunday-school.**  
Religious Summary.—Reading Notes, etc. —Boston Market.—Advertisements. 211

**Editorial.**  
"Do Thyself No Harm."—The Mexico of To-day. EDITORIAL COMMENT. PERSONAL AND MISCELLANEOUS. THE CONFERENCES. 212

**The Conferences.**  
CHURCH REGISTER. Business Notices.—Marriages.—Advertisements. 213

**The Family.**  
Speaking to the Heart [Editorial]. Life, and How to Improve It.—Among the Flowers.—Not Yet Revealed (poem).—Save Me from Myself.—Lines. THE LITTLE FOLES. FOR YOUNG AND OLD. Scientific and Industrial. 214

**Obituaries.**  
Temperance Items.—Here and There.—Communications.—Advertisments. 215

**The Week.**  
Church News.—Correspondence.—Church Register.—Advertisments. 216

[Entered at the Post-office, Boston, Mass., as second-class matter.]

## Zion's Herald.

WEDNESDAY, JULY 6, 1887.

## DO THYSELF NO HARM.

The constant incident near the fashionable gambling palace in the independent sovereignty of Monaco, on the Mediterranean, is the suicide of the ruined gamblers. By a strange fascination, the deceitful game is followed, with its sudden gains and certain losses, until the last coin is staked, with all that can be borrowed or laid hands upon, and when this goes, as it inevitably will, carrying reputation down with it and disclosing wretchedness and ruin, the reaction is too terrible for human nerves to endure. Men and women, also, prepare themselves for this possible, and even probable, result with the fatal pistol or poison, and their poor bodies, if not demanded by friends, are hurried away to an unhonored burial. This has been so common a result, with the destruction of reputation and fortune, that many of the German gambling palaces have been closed by the government, and these at Monaco would be were it not an independent sovereignty depending largely for its support upon the income of these terrible resorts.

Our modern business and social life, since the late war, are taking on very much of the character of these gambling halls. The possibilities of acquiring immense wealth by a fortunate speculation, the success in several marked instances of men rising from poverty to the ownership of millions, the introduction of the most lavish expenses in the style of living, dress, dwellings, modes of amusement, and the eagerness to mingle in the most wealthy circles, and to enjoy all that money can purchase, have changed almost entirely the old modes of business, and transformed them simply into problems of chance, with possible large prizes within the grasp, and a more possible failure and ruin. It matters not in what direction the young merchant looks, his eyes are fixed upon some opportunity for a sudden advance and a fortune in a moment. A regular business, with a certain annual income of limited proportions, is too slow a life for him. He watches the stocks; others have made thousands in a day by their rise; he is tempted by the mines; there is a possibility of an advance in oil; he is induced to unite with a ring in "cornering" wheat, or pork, or sugar, or coffee. That million upon one throw is always blazing before his vision. He stakes all he is worth—his wife's little fortune if he can get hold of it, the sacred trust estate which has been committed to his care, all he can borrow, the money and credit of his firm, or of the banking institution of which he is an officer—he stakes everything and loses! So we have Monaco, over and over again, all around us. Never before was the crack of the pistol in a Christian land heard so often. Almost every day announces a new victim.

It is no wonder that man fail to stand up under the fearful reaction from almost consummated hope to blank despair. Think of the extremes through which the Cincinnati bank president passes in a few hours—at the head of one of the largest institutions in his city and of several great manufacturing companies, reputed to be worth two millions, with the prospect of securing with his fellow conspirators several millions more, suddenly confronted with a possible failure, struggling with terrible earnestness, staking everything, periling fortune and reputation, ruined after all, his name dishonored forever, his family disgraced, and himself in the cell of a criminal, without sympathy introduced by Americans, whether it be railroads, pockets.

The Church in Mexico is absolutely opposed to any improvement introduced by Americans, whether it be railroads,

for his ruined fortunes, on account of his selfish crimes. Under such circumstances, if death could come legitimately, it certainly would be preferred to life.

But here we must lift up a warning voice. It must be uttered distinctly and often in these excited and tempestuous times, when life takes on such a feverish and unwholesome character.

The title of this writing was a solemn and kindly warning to one just on the eve of ending his own mortal existence—"Do thyself no harm!" Men may shrink from taking the life of a fellow, but bring themselves to feel that they have power over their own.

They forget that they belong to others—their families, to society, and, above all, unto God. They have no more right to take their own lives or voluntarily shorten them, than they have to terminate the existence of another. It is just as truly a breach of the divine command, in the very commission of which they rush into the Creator's presence.

It is not a manly, but a cowardly, act. How much more noble the conduct of one of two men of our city whose sad fate, a few months since, awakened—certainly that of one of them—the pity as well as the indignation of the community. One had used the property confided to his care to meet the unlimited expenses of a life of pleasure, to sustain his coach and his yacht, and to maintain almost a regal annual outlay. When the hour of revelation came, as come he must have known it would, instead of penitence, or any expression of sorrow for the outrage he had wrought in the community, he hastens from an unsuspecting family, too proud to face his own dishonor, and, in a distant forest, closes abruptly his earthly career.

The other, equally allied to our best society, connected with the Christian Church, with a beautiful and trusting family, having been beguiled to use the money of the institution he managed, not so much for his own benefit as the hoped-for relief of those whose property was placed in peril by his first error, still wrongfully and illegally using the funds he was appointed to watch over, when the day of judgment came, simply bows to the stroke, which he acknowledges to be deserved; he confesses, without excusing himself, his crime; he accepts his punishment; he leaves his comfortable home with a broken heart indeed, but with a manly sorrow, and enters the prison cell. This is far the noblest and most courageous way to meet the ruin of earthly expectations. All is lost. There is forgiveness both from God and man who confesses to the penitent man who submits to its righteous retributions.

He is the great injury which a man inflicts upon himself in taking his own life. He places himself beyond pardon. Having added an additional crime to those before committed, he has hurried himself beyond the opportunities of grace, and cut off the divinely-appointed hour of hope and salvation. We have known at least one instance where an attempt at self-destruction was made which proved not immediately successful. In the interim between the act and its fatal termination the mental distress of the sufferer was indescribable. He awoke to an apprehension of the dreadful wrong he had committed, and prayed with intense earnestness that life might be spared to give him further space for repentance.

It is well for ardent and excitable men to weigh thoughtfully such considerations, that they may be fortified against the hour of temptation. It is a thousand times wiser to avoid all these unsafe and unwholesome forms of business, involving risks and periling their subjects equally by success and failure.

## THE MEXICO OF TO-DAY.

The Mexico of to-day is a very interesting problem for the statesman and the philanthropist. It is so near our own borders that we neither cannot nor ought not to pass it by unheeded; and its vicinity to us makes it a matter of importance to us to examine its movements and study its purposes. In doing this we shall find it a problem that is not very easily solved.

The courageous inroads of our own industrial men are fairly forcing on our railroads and telegraphs, which have brought her into so close connection with us that our journals now seem to go with her cities, and their telegraphic columns almost daily reveal some phase of Mexican life. The latest one is that the conservative, that is the church, party, have broken out anew in their attacks on the present government because it has just closed a contract with a certain American syndicate to carry out a stupendous system of drainage for the capital, which this above all things needs, but which will be very expensive, will take a great deal of time to complete, and will put a great deal of Mexican money into Yankee pockets.

The Church in Mexico is absolutely opposed to any improvement introduced by Americans, whether it be railroads,

telegraphs, improved machinery, or even new systems of sewerage, because all these help to elevate and instruct the people, and to show them where they have been kept by their clerical lords for the past fifty years while the world has been traveling on with such rapid pace. The priestly power sees that in proportion as all these things come in from the North, their influence and control over the people become weakened, and these pass over into the liberal ranks in politics, and become more willing to welcome the new ideas in statecraft and religion.

It may be set down, therefore, as an axiom in Mexico, that the church hates anything from the United States, and is always on the watch to counteract its influence. It therefore behoves us to be on our guard as a nation as to the mode in which we treat Mexico and Mexican matters. The readiness with which our secular journals catch up any broil or trouble on the border, and magnify it into a cause belli, is not only childish, but it is also very unwise, because just this mode of procedure is what delights the said conservative party, which desires nothing so much as to embroil the present liberal régime in Mexico with a view to overthrow and ruin it, that they may again enter in and possess the control of the land.

Now the Protestant Church of the north has a great interest in this matter, for a return to power of the church element in Mexico would mean violence and expulsion to all missionary effort and work in that land. The present liberal government is frank and cordial in its protection of the missionaries and the encouragement of their work, because they see that it aims at the enlightenment of the masses and their elevation in the social scale; and though most of the members of the government are now men of no special religious conviction since they have turned their back on the church, they at least respect, and are anxious to uphold, those who are engaged in the work of promulgating a religion that liberates rather than enslaves the masses.

That the church is working and hoping for a return to power, is evident from many sources. One of the telegrams that went the rounds of the secular press a few weeks ago, was to the effect that Don Carlos, the Spanish Pretender, now traveling in South America *incognito*, was in collusion with the priestly rulers in Mexico in a conspiracy to overthrow the present government and reinstate the old régime. This was treated seriously by the liberal element in Mexico, but was hoisted by the wind, still wrongfully and illegally using the funds he was appointed to watch over, when the day of judgment came, simply bows to the stroke, which he acknowledges to be deserved; he confesses, without excusing himself, his crime; he accepts his punishment; he leaves his comfortable home with a broken heart indeed, but with a manly sorrow, and enters the prison cell. This is far the noblest and most courageous way to meet the ruin of earthly expectations. All is lost. There is forgiveness both from God and man who confesses to the penitent man who submits to its righteous retributions.

There is not the shadow of doubt that any acceptable pretender, well backed by Spanish influence, would be welcomed, were there any hope of success. But the fate of Maximilian, and the position of the United States towards Mexico in that struggle, taught the church party a lesson that it has not yet forgotten. That event showed, also, the immense influence of our government in all Mexican matters, and reveals the responsibility resting on us in regard to the future of the country. If Mexico is to be regenerated, we are the people to do it, if for no other reason than, at least, because of our proximity to her borders. When Wm. H. Seward informed the Emperor of France that a continuance of the French army in Mexico would be *gravely inconvenient* for the peace of both nations, he put the Monroe doctrine into the most practical shape; and in doing this he assumed for our nation, also, a grave responsibility.

If we deny the right of any European nation to meddle with Mexico, we thereby assume the right of being her patron and protector, and this we are capable of being. Mexico, in her ambition to become a great nation, naturally looks to us for example and aid. She has modeled her new republican government according to our nearly all things, and would desire a close intercourse in political and commercial interests with us, if she could trust us. It is our duty and interest, therefore, so to act towards her that she may be assured of our good intentions. Very especially is it our duty to shed abroad over her land the benign rays of religious light, and send to her the missionaries of the Cross to teach her the way. Among her population are millions of civilized Indians, who are virtually heathen, and to whom light can come only through us.

## EDITORIAL COMMENT.

A matter is never finally settled, however many times it is discussed and apparently decided by votes, until the best solution is discovered. The majority suffrage of the General Conference committee on the place of the next session of that body finally fixed upon the city of New York, although the evident intention of the Conference itself was to come to Boston. But now it is beginning to be seen that there is no convenient hall of adequate size to be obtained in New York, that will not require lighting with gas in the daytime; and there will be difficulty in securing readily accessible places for the meeting of committees. Already an esteemed *confere* of one of our official papers has suggested the true solution of the question. The place of all others is Saratoga. It will cost no more to provide for the Conference there than in any of our cities. The hotels, in May, can be easily secured. The large Methodist church will afford fine accommodations. The place itself is delightful, and it would prove a sanitarium, rather than a disease-endangering locality, as has been experienced in some of the sites occupied by this body in previous years. Let the committee be called together once more and review their previous decision. Saratoga is becoming the place of all others for the meeting of such bodies. We bear only one expression from all such sessions of religious and educational societies, and that is of entire satisfaction. The only possible objection that we can think of is, that the delightful features of the place may increase the eager-

ness of candidates in their efforts to secure an election. This trouble, however, will only be temporary, and soon happily over. We rise, then, a little out of order, perhaps, but by general consent permitted, to move that the committee reconsider their action and discuss the superior facilities and comforts afforded by Saratoga.

We close up our columns earlier than usual this week, that all employed upon the paper may enjoy the great national holiday. It ought to be generally recognized. We may become a little weary of the clang of bells, the harsh thunder of the cannon, and even more so of the incessant crackling of the smaller fireworks in the hands of the irrepressible boy, but in some marked and emphatic way the day ought to be celebrated. It seemed to us twenty years ago, as we came out of the terrible civil war, that we should never forget it again, or fail to feel a thrill of enthusiasm as the national hymn was sung.

How dear our country had become to us, sanctified by the sacrifice of patriots! What an awakening of patriotic love was everywhere manifested! How eagerly we listened to the orations of the day, which took on a deeper and more sincere significance! Time wastes away somewhat the intensity of the emotions, but still our Republic, proved to be strong and true by the trial of battle, and purged of its great national crime, will ever, hereafter, be more to us than before this great baptism of fire. It is always a happy event to have the day fall so near the Sabbath as to force its recognition upon the pulpit and the devotions of Christian people. If any event has been embalmed in the tenderest of sympathies as it was so often covered the biers of our noble dead. With what fervor and flowing tears we sang our familiar national hymn! How dear our country had become to us, sanctified by so much precious blood! What an awakening of patriotic love was everywhere manifested! 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the death, last, of Rev. I. A. Messer, the physician who discovered it. The symptoms are deeply family, whose life was destroyed by their son, who was a

about thirty years old. Rev. W. Thordike, a layman, is visiting the Worthington cordially and interesting persons. Thordike now of Lowell, pastor at the time of his death, was a

most desirable rural appointments. Rev. Walter P. Stoddard is the pastor. Rev. C. W. Gallagher, D. D., a student in labor and travels as a traveling elder of this district of Massachusetts. Much regret is expressed that the district stewards at their recent meeting did not see fit to take the necessary steps looking toward the furnishing of a district parsonage for the new incumbent of this important office. It is earnestly hoped and believed that, in view of the financial ability of the churches, on further reflection the stewards will take those measures which will accomplish the end desired, and in which we have no doubt they would have the hearty support and co-operation of the churches. We now have the enviable position of being the only district in the Conference that does not furnish a parsonage for the presiding elder—a position which, we trust, will not be long retained.

X. Y. Z.

## NORWICH DISTRICT.

*East Hampton.*—Here they had their Children's Day service, June 26. They had fine music, declamations and recitations. They had an audience of 450 persons and a good collection. The congregations have steadily increased since Conference. The prayer-meetings are seasons of great spiritual power. The pastor, Rev. E. J. Ayers, has made one hundred and fifty pastoral calls during the past quarter. He has also used his full apportionment for Conference claimants, and paid it over to the treasurer.

C. A. P.

## BUCKSPORT DISTRICT.

The work of the Master is still advancing on *Eastport* charge. Sunday, June 19, the pastor, Rev. M. G. Prescott, baptized four persons and received seven into full connection in the church. The people of Eastport are manifesting a commendable spirit of enterprise, and the burnt district is fast being rebuilt. Many of the stores and blocks on Water Street are being built of brick. The old Custom House is being taken down, and the lot to be enlarged and a new one erected at once. Five years will make a great change in the appearance of Eastport.

## EASTERN CONNECTICUT MINISTERIAL ASSOCIATION.

An increased collection resulted from the interesting exercises of Children's Day at Emmanuel Church, *Mansfield*. Church repairs are now in progress. It is proposed to enlarge the vestry, change the style of the steeple, re-paint the church, and put a new carpet in the audience-room.

## PROVIDENCE DISTRICT.

This Association held a pleasant session in the pretty village by the sea known as Niantic. Bro. Simms, in a sermon Monday evening, ably illustrated the "World's Homage to Christ," and Bro. Mayforce told on Tuesday, "Religion vs. Fanaticism," was clearly handled by E. Tirrell, especially relating to faith-healing. Bro. Holden represented the present status of Calvinism as substantially Methodism. This was objected to by two Calvinistic ministers present, but when they undertook to define their position, we failed to see the difference.

Our course fell into line and discussed the caste question as it related to separate schools. G. A. Morse read the changes on the "one blood" for all nations, no color line, and go to school together or stay at home; while J. E. Hawkins replied with the usual "do-as-you-can-if-you-can't-as-you-will" argument. G. H. Butler showed he had done considerable reading to find hints of immortality independent of the Scriptures. He rejoices, however, in setting off to rest on any other name than of Him who "brought life and immortality to light through the gospel." T. Simms arrayed himself against the many evils connected with burial customs, and won his brethren, themselves being judges. It was unanimously voted that Bro. Simms be requested to prepare an article embodying the thoughts he presented, and that *ZION'S HERALD* be requested to publish it. J. H. James argued for written answers to such questions as the preceding elder may wish to ask, to be sent to the pastor rather than require the elder to visit the charges quarterly.

The discussions were spirited; the Niantic people responded nobly both in entertaining the brethren and attending the meetings; and the only question is, why were not more than twenty-one ministers present?

The officers are: President, E. Edson; Vice-president, J. H. Stenhouse; business committee, C. A. Stenhouse, T. Simms, L. C. Gowen.

B. F. SIMON, Sec.

## MAINE CONFERENCE.

Miss Gertrude E. French, the talented daughter of Dr. A. G. French, of *Lewiston*, was married last Tuesday evening at the residence of her father to Rev. J. M. Buffum, of *Oxford*. Mrs. Gertie will be a valuable accession to the itinerary. Many happy years to the young couple!

Rev. A. H. Witham baptized one person at *Albion* last Sabbath.

A pleasant incident occurred at the Augusta District Preachers' Meeting this week. Bro. D. B. Hall, in a well-chosen speech, welcomed Dr. Clark to the district as presiding elder. Bro. Clark responded in his usually felicitous manner.

## L.

## EAST MAINE CONFERENCE.

*Rockland* DISTRICT.—Since the last report from this charge, seven have been received on probation, five have received the sacrament of baptism, and two have united with the church. The revival spirit yet lingers with the people.

*Southport*.—One conversion, three received on probation, eighty pastoral calls, and the continuance of the revival spirit which has been enjoyed for months past in this society, indicate the work of the new pastor in this place.

*Quincy*.—One has been received into membership. A short time since, a

Massachusetts man, visiting the church in an eastern town, inquired, "Where are you young men?" Answer: A few days since, twenty young men left the town (*Cushing*) at one time for Massachusetts. We freely send them. The world abroad needs them. We have other boys and girls in training in the homes, Sabbath-schools and churches. A Western pastor reported some months ago one hundred persons received into membership in his church. The persons printing the report failed to publish another fact—ninety-seven with certificates of membership from the churches in the East, and three from probation.

*Friendship*.—One has been received to membership. The new pastor is comfortable in his new home, and already highly and justly esteemed by people.

*Georgetown*.—Nine were given to the Head of the Church in holy baptism, June 19. Others are to be baptized at the other part of the charge, *Arrowsic*, June 26.

*Rockport*.—Two were received to full membership, by certificate, June 19. The usually large congregations of this place greet the new pastor. The Sabbath-school is growing in numbers; three new classes have been formed. The pastor writes: "As our church has been undergoing extensive repairs since Conference, I trust you will find space in your columns for a brief description of the same. To begin at the highest point, our bell tower was newly tinned by Forsyth P. Hunt. The roof of the building was covered with No. 1 cedar shingles. Two coats of paint were applied to the outside under direction of Bro. Geo. Perkins. The inside has been tastefully decorated by Mr. George S. Bourne, of Milton, Mass., who has recently made contracts for frescoing several other public buildings in this vicinity. All the work has been done in the most thorough manner, and the best stock used, so that it will stand the wear of many years. The expense of the work has already been met in part by contributions of the people, and the whole debt assumed by our elect ladies, who are justly entitled to the commendation which Paul gives to sisters and helpers in the primitive church (Rom. 16). We are not much given to boasting, but as we vacate this charge next spring by reason of expiration of term of service, we will take time by the forelock and say for the benefit of the Bishop that if he has an appointee for the best charge, best parsonage, and prettiest church in the district, he can book him for *Artrum*."

Sunday, June 19, was a day of great interest in *Alexandria*. The town has recently been graciously favored with a religious awakening. In the early spring, or late winter, meetings were held by Messrs. Folger and Jackson of the State Committee Y. M. C. A. The labors of these earnest men were well received, and much good was done. These efforts were seconded by Rev. Dana Cotton, and, after the departure of Folger and Jackson, meetings were continued by him with increasing success. Up to the present time the good work has been prosecuted by regular Sabbath services at the church and by neighborhood meetings in various parts of the town. Mr. Cotton reports some fifty or more cases of conversion or regeneration. June 19 was the day of open profession and baptism. Rev. J. E. Robins, presiding elder of Claremont District, under whose direction and oversight Mr. Cotton labors, was present in the afternoon, and baptized twenty-six persons—twenty at the church and six in the river near by. Later an excellent sermon was preached by Elder Robins, followed by the sacrament of the Lord's Supper.

The third Sunday of June was observed in the interest of the children at *Bristol*. A great deal of labor was expended to make everything attractive to the company of children who would attend. The decorations of the church were elaborate and beautiful. The concert in the evening was in charge of the superintendent, Rev. G. J. Judkins. The singing was by a choir of fifteen young ladies and gentlemen, assisted by the organ, a cornet and a flute. Everything passed off finely, all parts being rendered in a superior manner.

a good degree of interest manifested. Steps are being taken for the making of much-needed repairs upon the parsonage and church building. The Sabbath-school is increasing in attendance and interest. Children's Day was appropriately observed by a sermon to the children in the morning, and a Sunday-school concert in the evening. The church was tastefully decorated. The sermon was one of interest and profit. The exercises in the evening were very interesting. At the close of the exercises a collection for the cause of education was taken, with gratifying results.

*CLAREMONT DISTRICT.*

Children's Day was observed by the church and people of *Artrum* as usual, except the concert in the evening, which differed from former ones in being more carefully arranged and better executed than those of other years. The pastor writes: "As our church has been undergoing extensive repairs since Conference, I trust you will find space in your columns for a brief description of the same. To begin at the highest point, our bell tower was newly tinned by Forsyth P. Hunt. The roof of the building was covered with No. 1 cedar shingles. Two coats of paint were applied to the outside under direction of Bro. Geo. Perkins. The inside has been tastefully decorated by Mr. George S. Bourne, of Milton, Mass., who has recently made contracts for frescoing several other public buildings in this vicinity. All the work has been done in the most thorough manner, and the best stock used, so that it will stand the wear of many years. The expense of the work has already been met in part by contributions of the people, and the whole debt assumed by our elect ladies, who are justly entitled to the commendation which Paul gives to sisters and helpers in the primitive church (Rom. 16). We are not much given to boasting, but as we vacate this charge next spring by reason of expiration of term of service, we will take time by the forelock and say for the benefit of the Bishop that if he has an appointee for the best charge, best parsonage, and prettiest church in the district, he can book him for *Artrum*."

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*CONCORD DISTRICT.*

At the first quarterly visit of the presiding elder to *North Monroe*, eleven persons were baptized, and ten received into full connection.

The church at *Laconia* has determined to improve its church property, and has raised \$2,000 for the purpose of putting in thirty-two more pews, and adding a lecture-room wing.

The *Lake Village* building enterprise is being pushed.

*West Thornton* has received Bro. Buzzell with gladness, and is entering upon the work of securing a parsonage house.

Arrangements have been made for regular preaching services at *Pittsburg*, and last Sabbath 250 persons were present to hear Bro. Byrne preach the Word, crowding the house in every part. He has also arranged for an occasional service at the "Starch Factory" on Mohawk brook near Dixville Notch, and at his last Sunday visit there, 240 persons gathered for an audience. Truly the "harvest is plenteous," and "the fields are white already for the harvest."

G. W. NORRIS.

*DOVER DISTRICT.*

The new church at *Wolboro Junction* is up and enclosed. The work is being pushed as rapidly as possible, for the congregations have outgrown the hall they now occupy. It is hoped some liberal souls who have means, will give aid to this new enterprise, for the people are of limited means.

The effort being made at *Lowell* is meeting with encouraging success. A lawn party recently held was attended by several thousand people. A band of music volunteered their services, and ice cream and strawberries were sold in great quantities. They cleared \$75.

The interests of the church at *Newmarket* are in a flourishing condition. Rev. F. E. White, the new pastor, is meeting with success. There is a large attendance at the social meetings, and

the topic, "Attitude of the Church toward Moral Reforms," was opened by F. E. White, with some forcible remarks, and continued by C. M. Dimmick in a well-written essay. Discussion followed, which was interrupted by the hour of adjournment, and resumed near the close of the afternoon session. It was the sentiment of the meeting that the attitude of the church should be pronounced and unmistakably in favor of prohibition, divorce reform and social purity; that in these reforms the church should not "catch on," as ex-Gov. Long had recently expressed it, but should lead, and that the preachers should lead the churches.

The afternoon session was opened with devotional exercises, and conducted by Bro. Thomas Greenwood, of England. Bro. Nutter read a very interesting paper upon "Methodist Hymnology." The paper was also of great practical importance as showing that if Methodist preachers would study the hymnology of our church, they would find in it interesting and pathetic incidents connected with the origin and history of our hymns, and in omitted stanzas, many "feathers for arrows."

Bro. Fowler read a clear and able paper upon, "Sanctification: Old Testament." He showed that "the gospel of perfect love" was proclaimed as early as Moses, who gave that "great and great commandment" and the "second which was like unto it," both of which were quoted by Christ. A brief discussion followed, in which several testified to a personal experience of perfect love.

Bros. Ramsden and Dunning spoke upon the topic, "The Epping Chautauqua Assembly." The information given shows that much is being done to make the Assembly, to be held in August, one of great interest and value.

In the evening Bro. Dunning preached an excellent sermon from John 7: 17. The preachers and other visitors had the pleasure of recessing down together to an excellent dinner, and also to a supper equally good, served in the vestry by the ladies of the church, whose homes were also open for those who stopped over night. Through the kindness of Bro. Bean and others, free transportation was furnished to and from the station at *East Kingston*.

E. R. PERKINS, Sec.

*CLAREMONT DISTRICT PREACHERS' MEETING.*

The Claremont District Preachers' Meeting was held at Marlow, June 13 and 14. The following program was rendered: Monday evening, 7:30, sermon by Rev. W. E. Bennett. Tuesday, 9 A. M., prayer and praise service, led by Rev. G. M. Curl; 9:30, organized by electing J. E. Robins president, and A. F. Baxter, secretary. Appropriate opening remarks were made by Elder Robins concerning the importance of ministerial work. Rev. J. W. Adams read an excellent address upon the theme, "Endowment of Power," which was supplemented by pertinent remarks from others. Bro. Tirrell read a very well-written essay upon the subject of "Entire Sanctification," showing it to be the privilege of all believers. Some criticisms of minor points were indulged, but the paper as a whole was commended. On motion of Bro. Curl, it was voted that the next Preachers' Meeting be held at Claremont in October next, and that the presiding elder and pastor at Claremont and Newport be a committee to make the necessary arrangements. At 1:30 P. M., the meeting was again called to order. The topics, "How can we increase the Spiritual Power of our Sunday schools?" was opened by Rev. A. F. Baxter. This subject gave rise to a very interesting and instructive train of remarks, led by Superintendent P. E. Fox of Marlow. "Is the Church Gaining or Losing in Spiritual Power?" This question was answered in an emphatic and convincing manner by Bro. C. N. Krook. The question, "How can we carry the Gospel to Neglected Neighborhoods?" was amplified and illustrated by Bro. Hardy. Mrs. N. C. Alger was introduced, and delivered an address upon the subject of "Home Missions," which ought to be heard in all the churches. Bro. Alger read his carefully-prepared and scholarly essay upon the question, "How shall we Draw Near to God?"

The preparations for the contemplated history of the N. H. Conference, which should engage the attention of every preacher, were freely commented upon. It was ordered that the secretary furnish a copy of these notes to ZION'S Herald for publication. The minutes were read and approved, and the meeting adjourned.

In the evening a praise service was led by Rev. W. E. Bennett, followed by an impressive sermon upon the word "Ready," by Rev. J. W. Adams. A. F. BAXTER, Sec.

N. C. ALGER.

*VERMONT CONFERENCE.*

ST. ALBANS DISTRICT.

St. M. Barney and family of Swanton are called to mourn the loss of one of their bright boys. He was drowned the 17th inst. while bathing. It is a severe blow to the stricken household, and they will have many sympathizers.

Bro. S. B. Currier baptized four persons at *Bakersfield* last Sunday, and received thirteen into full membership. He is carefully looking after the details of the work, and gathering up the results of the gracious work of last winter.

ST. JOHNSBURY DISTRICT.

St. Johnsbury shows its appreciation of Bro. T. P. Frost's services by making his salary \$300 higher than he ever had paid. May pastor and flock see the best year of their history!

Rev. Thomas Greenwood, a Wesleyan local preacher from England, and Rev. Albert Watson, of *Hampstead* (Congregational), were introduced and addressed the meeting in a devout and fraternal spirit.

(Continued on Page 5.)

**Money Letters from June 25 to July 2**  
J. T. Abbott, M. L. Fowen, M. A. Barnes, S. J. Bundy, S. M. Beal, G. E. Chapman, Job Crocker, A. B. Crael, J. W. Davis, J. W. Fulton, L. V. Gilmore, M. J. Graves, B. F. Harburt, S. Hamblin, J. Hutchinson, H. D. Kimball, J. L. Kite, J. L. Ladd, J. R. Lovelace, J. R. Lovjoy, J. A. Luceott, A. McFieger, G. A. Morse, J. L. Pearson, B. P. Raymond, G. M. Smiley, L. W. Staples, J. W. White, M. F. Wood, J. M. Williams.

**IMPORTANT.**

When visiting New York City, see Baggage Express and Carriage Hire, and stand at the Grand Union Hotel opposite the Grand Central Depot.

100 Handsomely Furnished Rooms at \$1 and upwards per day. European plan. Elevators, and all Modern Conveniences.

Restaurants supplied with the best. Horse cars, stages and elevated railroads to all depots. You can live better for less money at the Grand Union Hotel than any other first-class hotel in the city.

Vineyard and Nantucket.

**EXCURSION TICKETS.**

Good going and returning until Oct. 31st, are on sale at the city ticket office of the company, No. 3 Old Stock Exchange, and at the Old Colony Station.

**Round Trip Rates from Boston.**

Reached Only via the Old Colony R. R.

The section reached by this road ends at the entrance shore and coast lines of southeastern Massachusetts, with their naturalized bays, harbors, heads and islands, the far-famed Newport, and through the connecting steamboat service under the management, Cottage City (Oak Bluffs), Martha's Vineyard and Nantucket.

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## The Family.

## SPEAKING TO THE HEART.

(EDITORIAL.)

Fret and worry will never help any man to do a Christian's work in his own soul or among his neighbors. That work can be done only by patience and gentleness, and forbearance, and the self-possession of an obedient faith and love.

The natural tendency of the heart is to love them that loves us, and to do good to them that do good to us, and to stop there, never going beyond our own narrow, selfish circle in the exercise of our sympathies. But the law of love—large, true, Christian love—breaks down all selfish boundaries between us and the great world outside of our own social circle, and puts us at once and forever in sympathy with all persons that are distressed.

The Holy Spirit who in the sacred hour of Pentecost filled the room wherein the apostolic band was praying, now fills the church, breathes in the words of Holy Writ, and lightens every man who cometh into the world. There is, in fact, no human soul in which He is unwilling to take up His abode.

"Only in stubborn hearts and wills  
No place for Him is found."

Alas! that men can be so unwise wicked as to refuse a place for that Holy Comforter whose presence is peace, hope, joy, and purity.

That He might righteously forgive human sin, God laid on Jesus the iniquity of us all—made Him the propitiation for the sin of the world. Hence faith in Jesus is God's method of removing guilt from the soul. But, terrible thought! the man who rejects God's method, as Professor Shedd emphatically puts it, "must through endless cycles grapple with the dread problem of human guilt in his own person and alone."

When Bernard, abbot of Clairvaux, approached the bedside of his beloved brother Gerard, he heard the dying man whisper, "Father, into Thy hands I commend my spirit." Then after repeating this sentence, Gerard looked intently and with smile at Bernard, exclaiming, "Father! Oh, how gracious of God to be the Father of men, and what an honor for men to be His children, and if children then heirs!" "And so," wrote Bernard, "he died; and so dying we well nigh changed my grief into rejoicing, so completely did the light of his happiness overpower the recollection of my own misery. . . O Lord, Thou hast but called for Thine own. Thou hast but taken what belonged to Thee. And now my tears put an end to my words. I pray Thee teach me to put an end to my tears." How beautiful is this picture of Bernard's submission to what was to him a very great bereavement! And how much wiser is his prayer for help to put away his tears, than the selfish grief of many mourners who, by foolishly hugging their sorrow and sealing themselves from society, unfit themselves for the faithful performance of the duties which await their activities! Submission, time, and grace can heal the most sorely wounded spirit.

## A FULFILLED PROMISE.

"As thy strength shall be."

These words hung where I could see, Ere my childhood passed from me, Deeper meaning have to-day.

While I tread a troubled way,

Like some unforgotten song,

Staying with all day long,

So this promise comforts me—

"As thy thy strength shall be."

Merry the time went on,

Till the time when you were gone;

Then the conflict fiercer grew,

And more of sorrow knew;

Yet, amid the stress and strain,

Of the work, or loss, or pain,

Came no time when I have seen,

As my day my strength has been.

Burdens far too great to bear,

Came, with no strong friend to share;

With no one to call me home,

But for Him who helps me through;

Cards I could not keep alone—

These I know as I have known;

But the Father speaks to me—

"As thy thy strength shall be."

Ever to my heart I take

That He gives for love's dear sake;

And I have no fear, no care,

His good promises fails me not,

He is near in darkest night,

And He leads me into right.

Happy am I, safe and free,

As my day my strength shall be.

Do not fear to trust to Him,

Ye who walk through pathways dim,

God's care reaches you to-day,

Under whose wing you do live,

Whether life or death shall come,

Whether wandering or at home,

Fear not, you shall surely see,

As your day your strength shall be.

MARIANNE FARMINGHAM, in Christian World.

## LIFE, AND HOW TO IMPROVE IT.

BY REV. S. CUSHING.

What is life? "A vapor which vanishes for a little time and then vanishes away." Have you considered how brief is your earthly existence? At the longest our stay here is very limited. If we estimate it by the number of pulsations, a life prolonged to eighty or ninety years is soon passed. Practically it is much shorter, easily dissipated like the vapor. Sleep runs away with one-third of it; the years of unreflecting childhood lessen it. Time spent in pursuit of pleasure must be stricken out, for "he that liveth in pleasure is dead while he lives." Days of indecision and listlessness take away a large portion; days of sickness, weakness and pain prevent active improvement of life. These all shorten it.

The boy looks far into the future, to the time when he shall reach man's estate, but the man of ninety will talk of occurrences in his childhood as but of yesterday, and he knows the meaning of "my days are as a hand breadth." The expression of the patriarch Jacob is remarkable: "The days of the years of my pilgrimage;" also that of the Psalmist: "The days of our years." In the longest life how few are the days fully and properly improved!

What is life in its various accidents and circumstances? The cares of life weigh down the spirit. Bodily wants claim a large part of our time. It is humiliating that so much time must be given to our temporal necessities, leaving merely our leisure hours for spiritual exercises.

Think of the uniformity of events.

We rise, and eat, and work, and sleep,

repeating this daily to the end. This forms the staple of many lives; it is all that can be said of them.

How many are our disappointments, friendships broken by death or otherwise, and times of sickness? How difficult and protracted the acquisition of knowledge! No wonder the wise man, summing it all up, exclaims, "All is vanity."

What is life's great object? A probation for eternity. "On any other hypothesis life is an enigma." We are conscious that we are moral agents, responsible for our conduct under law, and must give account to God. We know that childhood is a preparatory state for youth, the forming and moulding period of life; and both are preparatory for the cares and duties of mature life; and this for the evening of old age; and all are preparatory for the hereafter. "What we sow we shall reap; if we sow to the flesh, corruption; if to the spirit, we shall reap life everlasting."

What is life, considered in the manner in which it should be improved? The thought of it as a probationary state should be a present reality, always predominant in our conduct. It is to be improved in obedience to God. We are to yield ourselves to Him in our youth. "O God, thou art my God, early will I seek Thee." Seek Him in the study of His Word, conforming to its requirements, making it the rule of your life, with earnest prayer for the fulfillment of its exceeding great and precious promises, with steadfast trust in His ability, willingness and readiness to bestow on you the Holy Spirit, that you may measure up to the highest standard of Christian experience. Make it your great business with serious industry to secure eternal life.

How glad I am that my garden is abundantly stocked with hardy bulbs and perennials which thrive and bloom with very little care. Snowdrops and golden jonquils, the blue iris and yellow and white narcissus, contributed their charms to those of the gay tulips. And now the Lemon lilies lead the van of illies, which will from hence till September in beautiful variety adorn the garden. The Hesperis, or Sweet Rocket, lift their phlox-like trusses in abundant luxuriance in the background, sowing the seeds and growing without care. They are in shades of white, delicate and bright purple, and make beautiful bouquets which last a long time. In the evening they give forth their fragrance, hence their name.

The greatest attraction of my garden is the beauty of the rhododendrons with their huge clusters of purple flowers with a yellow, spotted stain on two petals. A thrifty clematis, and large, eight-petaled flowers, ranks next in beauty. A very deep rich purple one is also in bloom. Others are autumn bloomers. They have proved hardy during four winters.

Kind neighbors' hands have bedded out the begonias, fuchsias, astilbes, geraniums, etc., so that there will be no lack of beauty, although the annuals are wanting. The large bed of gladioli, the great clumps of montbretias and the dahlias, will furnish brightness and beauty for August and September, as will also the perennial phloxes.

Perhaps my sketch will influence some of its readers to stock liberally their gardens with hardy plants and bulbs, which require so little care.

Yarmouth, Me.

## NOT YET REVEALED.

BY MRS. S. ROSALIE SILL.

To-day the air grows tremulous with song of bird,

A glory over all the landscape lies;

And yet there steals to us this text: "Ear had not heard."

Why should the cadence of such words arise?

We see the golden-hearted lilies on the plain,

With waving of tall grasses just between,

While the gladiolus spikes light up with flowers afame;

Just then these words drift in: "Eye had not seen."

It seemeth strange," friend says, "one ever could believe

Aught lovelier than cool mosses wet with dew."

Again there steals: "Neither can heart of man conceive"

The beauties of that land we hope to view.

One day we stood 'mid splendor of an autumn wood,

Soft, dreamy haze just clouding like of hills;

We, feeling sense of rapture, dimly understood,

Time-being lost the pain of earthly ill.

We questioned, could there be a land more fair than this?

And yet: "The things the Father hath in store,"

The glories of that fable land of perfect bliss,

We know await us on another shore.

Oh, what then, mattereth the trials we've known here?

The weary ways by which our feet have come?

Long-sundered ties cemented prove to us more dear;

But best of all is this—the going home.

## AMONG THE FLOWERS.

BY MARY D. WELLCOME.

After months of confinement and suffering, how blessed the privilege of going forth once more into the clear sunlight of heaven, stepping upon the green earth, breathing into weakened lungs the pure, invigorating air, inhaling the odor of the flowers, and listening to the hum of the bee and the song of the birds! Never had I so longed for the advent of spring. Lying on my couch, for months looking out on snow-covered fields and leafless trees, I bailed with joy the first bare knoll, the first swelling leaf-bud, the first bird, though only a dusky crow. Never was I so glad of the advent of the robin, the sparrow, the bluebird and yellow bird; and how eagerly I watched them as they flitted from bush to bush, or sat upon the fence close by my window. Their songs I could not hear, but I knew when robin redbreast chirped by the bobbing of his tail! The first appearance of the grass on the hillside, the first dandelion—what a charm they had for me! The first crocus brought in from my garden, how beautiful it was! Then, when a glass dish was filled with them in their varied hues, how my eye feasted upon the text was read: "Take heed to thyself that thou be not snared." He was not used to doing things as a dark ex-

ception he knew would be fatal followed as a rule, this upright, honest man. "I shall scarcely touch the stuff myself," he said mentally; but all the same the sermon with its text troubled him, for the minister supplemented the warning with the prayer he argued must arise from it: "Lord, save me from myself, that I be not snared!" One of our noted writers has said that sooner or later a crucial moment comes to show what manner of spirit we are of. As these recollections forced themselves on Mr. Ashmore's mind, he arose superior to the temptation which had assailed him. He gave one short, sharp sigh, and the inward conflict was ended.

Sir Peter arrived in the city very fortunately the day before the Fourth, and spent the day by himself sightseeing. In the afternoon Mr. Perley Ashmore sent letter to Long Branch engaging a room for the day and ordering a dinner for three at four o'clock the next day; the dinner was to include all the delicacies of the season and the finest wines at hand. He then hastily wrote two notes, one to Mr. Nathan Appleton on a purely business matter, the other to a Mr. Philip Dinsmore, a gentleman of fashionable habits living up town, to whom Mr. Ashmore was indebted for several favors in business life, and at whose house he had dined on two occasions.

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[Continued from Page 1.]  
average time of ocean trip, ten days. Do you say that is too short? It is infinitely better than not to make the trip at all, and a great deal can be seen that shall be inspiringly held forever in thirty-six days. Many professional men are making just the trip we have suggested; and the men and women are rare who by wise planning cannot arrange for seeing so much of the Old World, its institutions and people.

But are you saying, "I want more" than you have outlined; I must see Rome also?" Hast thou appealed unto Caesar? Unto Caesar, shall thou go?" The writer holds, in his pocket, tickets covering fare, rail and steamer, on circular trip from Antwerp to Rome and return, *en route* Switzerland, Paris to London, for \$73.15. Of course hotel accommodations must be added. It is not so expensive, however, on the Continent as at other points named. Indeed, Cook, of tourist party fame, sells hotel coupons to the best houses for \$2.15 per day. We expect to add Naples and Pompeii, also Vesuvius, to our Rome trip, and make this comfortably in twenty-five days. Rev. S. S. Matthews, of Boston, who is now making his third trip to Europe, arranges our itinerary with great wisdom and precision, holding an exact plan of our arrival and departure in each place we are to visit. If, now, our reader will utilize his mathematics again, he may know, in a close approximate total, what the tour of the Continent is to cost. T. Edward Bond, 260 Washington St., Boston, will, on application, furnish the exact figures of rail and steamer on any contemplated European trip.

But does my clerical brother, especially, say, "What of my church in my absence? They would not consent to let me go." How do you know? Talk with them frankly about it. Tell them what you would like to do; that you shall not go unless you can arrange the matter of supplies for Sabbath and work of the church generally, so that it shall not suffer. Drop this lesson into the souls of the large-hearted men and women in your congregation, and, judging from a most happy experience, you shall soon hear some colossus men and women saying, "Our minister shall go to Europe." The writer thus tested Providence, and found on all sides propitious indications. Indeed, St. John's M. E. Church, Dover, N. H., by a munificence as generous as it was hearty, made it possible not only for their pastor, but for his wife, to seek the actual fulfillment of life's fondest dream. We believe the magnificent example of this church will be gladly imitated by others, as a suggestion; and because of it, there shall come to many a clergyman the joy in which we exult. The writer was able to publish the list of supplies for each Sabbath he was to be absent, and, happily, a different, strong man for each preaching service.

These are the main lines of our preparation for this much-voiced trip, and we review them with so much satisfaction that we are constrained to say gratefully, "The Lord was our helper." If the simple narration of these principal facts shall remove difficulties to any and intensify hope until they shall make answer to our inquiry, "Can I go to Europe?" with a glad "Yes," then we shall have received richest reward for penning these lines.

## INCIDENTAL.

The forthcoming marriage of the Emperor of China is officially announced. His wife has been selected. The festivities will cost \$1,000,000. Numerous changes are expected in the imperial government.

— Canon Hale declines the bishopric of Nova Scotia.

[Continued from Page 5.]  
should be multiplied all over the country.

## MONTPELIER DISTRICT.

The District Preachers' Meeting was held at West Randolph last Tuesday and Wednesday. No one assigned work Tuesday afternoon was present, and some of them sent no word explaining their absence. The association instructed the committee on next meeting not to assign work to any person who does not pledge himself in advance to furnish a paper. But some of those who were absent without explanation or apology last week had pledged themselves to be there, and to take the work assigned them. Promises seem to mean but little to some men who mean to be good. Papers not prepared for the occasion, but which happened to be in the possession of some of the brethren, were read Tuesday; and Wednesday all the brethren down in the programme were present but one. The papers were of a high order of merit, and the day was a profitable one. Bro. C. H. Farnsworth, of Plainfield, preached on Tuesday evening, and Bro. J. O. Sherburn, of Montpelier, Wednesday evening. They were both able sermons, and were greatly enjoyed by the congregations. Wednesday evening is the time for the weekly prayer-meeting of all the churches in the place; and they all adjourned to our church, giving Bro. Sherburn a fine audience.

## H. A. S.

— A labor riot Rochester, N. Y., was quelled by the police with their revolvers.

— It is stated that Father McGlynn has been excommunicated, and will become a Knight of Labor, devoting himself to the work of building up that organization and of disseminating Mr. George's land theories.

— The private papers of the late Judge Cochran of Atlanta, Ga., valued at about \$500,000, including his will, are missing. The Judge was attorney for the Pullman Company.

— Four hundred homoeopathic physicians attended the forty-fourth session of the American Institute of Homoeopathy at Saratoga last week.

— Collector Magone has decided that the eighteen French silk weavers, who arrived June 19 under contract to work for a Jersey City party, must return to France.

— The town of Marshfield, Wis., was destroyed by fire on the 27th. Loss, nearly \$50,000.

— The American National Telephone Company has begun to issue licenses for service under the Banta patents.

— Philadelphia has decided not to have an elevated railroad this year.

— Eight persons were killed by a tornado in Long View, Texas, on the night of the 26th ult.

— A new constitution has been adopted by the Knights of Labor, introducing many important changes, among others, the formation of national trade assemblies and the empowering of the general executive board to settle strikes.

— Fire destroyed 100 buildings in Hurley, Wis., on the 28th.

— Ex-Gov. Morrill of Maine had a stroke of paralysis last week, and at last accounts was dead.

— The Maine State authorities are trying to put a stop to the traffic in liquors in imported packages.

— U. S. Minister Phelps received the degree of LL. D. from the University of Vermont.

— Cyrus W. Field is reported to have been nearly bankrupted by the recent fury in Wall Street.

— The investigation into the department of Charities and Correction in New York revealed a shameful condition of affairs.

— The reorganization of the Internal Revenue Service went into effect July 1.

— Jacob Sharp, the principal actor in the bribery of New York aldermen in connection with the Broadway Surface Railway, was found guilty, on the 29th ult., and remanded for sentence.

— The customs receipts for the past fiscal year, were \$218,000,000, an amount exceeded only once in the history of the country—in 1882. The Internal Revenue receipts were about \$18,000,000, about two millions more than for the previous year. The Treasury surplus is less than half what it was a year ago.

— Jay Gould has secured the control of the Baltimore and Ohio Telegraph Company.

— Mr. A. A. Lamadge, general manager of the Wabash system of railroads, died last week.

— The New Hampshire Senate has passed the bill to regulate the hours of labor of women and children in manufacturing establishments.

— The Clapp Memorial Library Building at Belchertown was dedicated on the 30th ult. Dr. R. S. Storrs gave the address.

— Several localities in New Hampshire and Vermont were shaken by an earthquake on the 30th ult.

— The accounts of Levi Bacon, late financial clerk of the Interior department, are short by a deficiency of over \$28,000.

— Women are reported to make the best averages in the civil service examinations for promotion in the war department.

— The total gold and silver coinage of the United States for the past year was \$4,337,502.

— A terrible drought prevails in Illinois and Wisconsin.

— The immigration at Castle Garden from Jan. 1 to July 1 was 212,655—an increase of 63,918 over the number for the same period in 1886.

— Hon. Bion Bradbury, a prominent citizen of Maine, died July 1, at Portland.

— Mr. W. K. Vanderbilt and his family sailed, on the 2d, from New York in their steam yacht "Alva" for a voyage around the world.

— The two thousand employees of the Reading Iron Works have struck work, and the proprietors have decided to close down all the establishments. Two thousand weavers in the Harmony Mills, Cohoes, N. Y., have struck because they were required to clean the floor under the looms twice a year; this throws about four or five thousand operatives out of work.

— There was a decrease of \$16,852,725.17 in the public debt for June. The treasury statement for July 1 gives the net amount of the public debt as \$1,279,428,737—a decrease of \$109,707,646 for the fiscal year just ended.

## ABROAD.

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[Continued from Page 5.]  
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## MONTPELIER DISTRICT.

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— Four hundred homoeopathic physicians attended the forty-fourth session of the American Institute of Homoeopathy at Saratoga last week.

— Collector Magone has decided that the eighteen French silk weavers, who arrived June 19 under contract to work for a Jersey City party, must return to France.

— The town of Marshfield, Wis., was destroyed by fire on the 27th. Loss, nearly \$50,000.

— The American National Telephone Company has begun to issue licenses for service under the Banta patents.

— Philadelphia has decided not to have an elevated railroad this year.

— Eight persons were killed by a tornado in Long View, Texas, on the night of the 26th ult.

— A new constitution has been adopted by the Knights of Labor, introducing many important changes, among others, the formation of national trade assemblies and the empowering of the general executive board to settle strikes.

— Fire destroyed 100 buildings in Hurley, Wis., on the 28th.

— Ex-Gov. Morrill of Maine had a stroke of paralysis last week, and at last accounts was dead.

— The Maine State authorities are trying to put a stop to the traffic in liquors in imported packages.

— U. S. Minister Phelps received the degree of LL. D. from the University of Vermont.

— Cyrus W. Field is reported to have been nearly bankrupted by the recent fury in Wall Street.

— The investigation into the department of Charities and Correction in New York revealed a shameful condition of affairs.

— The reorganization of the Internal Revenue Service went into effect July 1.

— Jacob Sharp, the principal actor in the bribery of New York aldermen in connection with the Broadway Surface Railway, was found guilty, on the 29th ult., and remanded for sentence.

— The customs receipts for the past fiscal year, were \$218,000,000, an amount exceeded only once in the history of the country—in 1882. The Internal Revenue receipts were about \$18,000,000, about two millions more than for the previous year. The Treasury surplus is less than half what it was a year ago.

— Jay Gould has secured the control of the Baltimore and Ohio Telegraph Company.

— Mr. A. A. Lamadge, general manager of the Wabash system of railroads, died last week.

— The New Hampshire Senate has passed the bill to regulate the hours of labor of women and children in manufacturing establishments.

— The Clapp Memorial Library Building at Belchertown was dedicated on the 30th ult. Dr. R. S. Storrs gave the address.

— Several localities in New Hampshire and Vermont were shaken by an earthquake on the 30th ult.

— The accounts of Levi Bacon, late financial clerk of the Interior department, are short by a deficiency of over \$28,000.

— Women are reported to make the best averages in the civil service examinations for promotion in the war department.

— The total gold and silver coinage of the United States for the past year was \$4,337,502.

— A terrible drought prevails in Illinois and Wisconsin.

— The immigration at Castle Garden from Jan. 1 to July 1 was 212,655—an increase of 63,918 over the number for the same period in 1886.

— Hon. Bion Bradbury, a prominent citizen of Maine, died July 1, at Portland.

— Mr. W. K. Vanderbilt and his family sailed, on the 2d, from New York in their steam yacht "Alva" for a voyage around the world.

— The two thousand employees of the Reading Iron Works have struck work, and the proprietors have decided to close down all the establishments. Two thousand weavers in the Harmony Mills, Cohoes, N. Y., have struck because they were required to clean the floor under the looms twice a year; this throws about four or five thousand operatives out of work.

— There was a decrease of \$16,852,725.17 in the public debt for June. The treasury statement for July 1 gives the net amount of the public debt as \$1,279,428,737—a decrease of \$109,707,646 for the fiscal year just ended.

— The forthcoming marriage of the Emperor of China is officially announced. His wife has been selected. The festivities will cost \$1,000,000. Numerous changes are expected in the imperial government.

— Canon Hale declines the bishopric of Nova Scotia.

[Continued from Page 5.]  
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